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WHAT IS MAN?

OR

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THOUGHTS ON THE

ORIGIN, NATURE, AND DESTINY

OF

MAN.

BY DEACON CORNELIUS CONNOLLY,

JACKSONTOWN, CARLETON COUNTY, N. B.

"I am fearfully and wonderfully made."—DAVID—PS. cxxxix. 14.
"Fear not them which kill the body, but are not able to kill the soul."—
JESUS—MATT. x. 28.
"Prove all things; hold fast that which is good."—PAUL—1 THESS. v. 21.

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WHAT IS MAN?

BELOVED FRIENDS AND FELLOW-TRAVELLERS TO A VAST ETERNITY—I have been somewhat disconcerted and perplexed by reason of a strange doctrine which has been proclaimed in our hearing, and which is being taught in various tracts distributed through the country, viz. : That mankind are mere animals with the breath of life, and that the whole man was made of dust, and at death the whole man returns to dust again, and lies unconscious in the grave until the resurrection ; and also that the doctrine which we believe—that man has a spiritual nature which remains in conscious being after his death—is not taught in the Bible ; but is a dogma of the devil, which we have received by tradition from our fathers.

We have listened to some of these instructions, and carefully perused several of the tracts containing the same, published by Miles Grant, of Boston, Mass., and have attentively scanned the mode of teaching presented therein ; and compared it with the teaching of the Bible, which we have studied with prayerful attention, seeking wisdom from on high, that we might thereby be enabled to understand its sacred teaching, in the account there given of the *origin, nature, and destiny* of man ; and having noted down our thoughts as they occurred to our mind in our inquiry after truth, for our own instruction and edification, we will here present some of those thoughts for your serious, candid, and prayerful consideration ; in which presentation you are not to expect a learned disquisition, but a few common place remarks, simple and plain.

May the spirit of truth direct our minds, and guide us into all truth, and give us a correct understanding of those scripture texts which we may examine on this subject, that we may have right conceptions of God and of

ourselves, and become firmly established in just conclusions on the important and interesting question here presented for our candid and serious contemplation. The question is—

WHAT IS MAN?—*Ps. viii. 4.*

It is indeed an important and deeply interesting question. Where shall we find a correct answer? The Bible is the only authentic source of information on this subject.

Some say *man* is a mere animal with the breath of life; and we are told the Bible teaches that the *whole* man was made of dust, and the *whole* man returns to dust again. This we deny. We affirm that the Bible teaches no such doctrine. We believe—1st. The Bible teaches that man is a compound being, composed of *body, soul, and spirit*. (1 Thess. v. 23.) That the body is the outward man—the material organism—which God formed of the dust of the ground; that the soul and spirit are the inward man, or the spiritual nature which came from God, and was formed in man at his creation; which three elements constitute the whole man as he came from the hand of his Creator:—created in the image of God. 2d. That the whole man is subject to death. The inward man to spiritual, and the outward man to temporal, death; that to be dead in trespasses and sins is spiritual death; and temporal death is the dissolution of the man—the separation of the inward and the outward man—when the body returns to the earth as it was, and the spirit returns to God who gave it, which, united with the soul, remains in conscious existence, as the identity of the man, until the resurrection of the body, when they will be re-united, and appear as the whole man before the judgment seat of Christ; “that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

We will now examine the Bible account of *man*, to see if it will sustain us in our belief. Elder Grant says in his tract, entitled “What is man?” “In order to obtain a clear answer to the question, it will be necessary to examine

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the account of the creation of man as recorded in Gen. ii. 7. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' " Here he makes a sad mistake in the outset. When people begin wrong, and so continue, they will, most assuredly, end wrong. Some have endeavored to instruct us as to the period when time will end, who have been mistaken, and on discovering their error, they have attributed it to a mistake at the outset. That looks reasonable. So in this case: had Elder Grant commenced right on inquiring into this question, he would not have gone so far astray. We will try to begin right, looking to the great Teacher for direction, as we wish to be correct.

The Bible informs us that "God created man in his own image." Now, in order to arrive at correct conclusions on this question, it will be necessary first to enquire into the nature and characteristics of God, the creator of man, as revealed in his word for our instruction. The Bible teaches that there is one only living and true God; and that he is a spirit, eternal, immortal, and invisible. Deut. iv. 35: "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." Is. xlv. 6: "I *am* the first and I *am* the last; and besides me *there* is no God." John iv. 24: "God is a spirit." 1 Tim. i. 17: "Now unto the King eternal, immortal, invisible, the only wise God." These Scriptures clearly prove there is but one God. The Bible teaches, however, that God has three distinct personalities: three in one. Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 2 Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." John i. 1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John i. 14: "And the Word was made flesh, and dwelt among us." It is evident the "*Word*" here spoken of is the Son of God, whom he

sent into the world. John viii. 42: "For I proceeded forth and came from God; neither came I of myself, but he sent me." This is the second person in the Trinity or Godhead, God manifest in the flesh. John xiv. 25: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Acts xv. 28: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden," &c. Thus showing, most conclusively, the personality of the Holy Ghost, the third person of the Triune God. Luke iii. 21, 22: "Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Here we have presented in one view the three distinct personalities of the one God:

1st. In the voice of the Father from heaven.

2d. In the Son being baptized; and

3d. In the Holy Ghost in bodily shapelighting upon him.

Which three in one constitute the one only living and true God—the creator of man. Gen i. 26: "And God said, let us make man in our image, after our likeness." Here God speaks in the plural. "Let *us* make man in *our* image, after *our* likeness." In this sentence the plural number is repeated three times, denoting the three-fold plurality of God. And man was to be made in the *image*, after the *likeness* of God, signifying resemblance, similarity. Gen. i. 27: "So God created man in *his* own image; in the image of God created *he* him; male and female created *he* them." God is here represented in the singular number, designating the *one* God; and in the previous verse in the plural, showing his three-fold plurality. So man is thus created; resembling God in a *three-fold* respect, with *three* distinct elements in his nature. Body, soul, and spirit: and these three are one man; as St. Paul emphatically expresses, in his memorable prayer in 1 Thess. v. 23: "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." And

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although we conceive that in this respect man resembles his creator; yet we aver that the image or likeness of God is in no sense whatever manifest in the body: that being corruptible, it can in nowise reflect the image of the incorruptible God; we must look for that image or likeness in man's spiritual nature, which only is capable of knowing, loving, and obeying God; and the first feature we shall mention is holiness. "Created in righteousness and true holiness." Eph. iv. 24. For man was created holy: he was not a sinner when he was created; and, therefore, in this sense, he had the *moral* image of God when he was created (Col. iii. 10; Eph. iv. 24), which he lost when by transgression he fell, and became dead in trespasses and sins.

We now come to Gen. ii. 7: "And the Lord God *formed* man of the dust of the ground." Mark—it does not read, God *formed* man in his *own image*; neither is it any where recorded in the Bible that God *created* or *made* man of dust. God *formed* man of dust. The word *form* is one with which we are all familiar; we use it in every day life; we know its meaning. What is the definition given by Webster? "*Form*: to make; to constitute; to fashion; to plan; to model; to contrive; to arrange." This definition agrees with our familiar use of the word. One definition here given is, *Form, to make*. This applies to any thing the *forming* of which *makes* and finishes it; but such thing is not man, as we shall show hereafter. A *house* is *formed* when the *frame* is raised; when it is covered with boards and shingles it is a house, but it is not yet such a one as would suit its projector; when the windows and doors are put in their proper places, and all the outside finished, it is a more *perfect* house; but still not yet such as to satisfy the originator. It is a house, nevertheless, in the general acceptance of the term. Finally, it is finished, and answers all the purposes for which it was made; but it is only a house yet. So with numerous other things with which we are equally familiar: they are *formed*, but far from being finished; yet the form indicates the name designed for the article when finished.

So with *man*. He was *formed* of dust, which *form* was called *man*; but he was not *finished* then: he was not such a man as would suit his creator; for he would then have been, as some assert, on the level of the beast, having, as Solomon says, "no pre-eminence," speaking, undoubtedly, of his animal nature, and nothing more. We are not told *how* man was formed, but we are told how the *beasts* were formed; and the act of *forming* *finished* them. Gen. i. 24: "And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and the beasts of the earth: and it was so." Here we have the living creature springing from the earth into living, animated existence—formed, made, finished—created by the command of God. No breathing of the breath of life from the breath of God.

So Adam may have been thus formed by the command of God, and had life too in common with the beasts, for aught we know: we are not informed. Be that as it may, he was yet to have his spirit formed within him. Hence saith Zech. xii. 1, speaking of the creation, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Here we are told that at the creation of man his spirit was formed within him. Some assert that there was nothing put in man at his creation but breath. Let Isaiah (xlii. 5) speak on the subject:—"Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." We are also told that there is nothing leaves man at death but breath. Let us call another witness. Job. xxxiv. 14: "If he (God) set his heart upon man, if he gather unto himself his *spirit* and his *breath*; all flesh shall perish together, and man shall turn again unto dust." Thus we are told from the Bible, that both *spirit* and breath were given to man at his creation, and *spirit* and *breath* taken from him at death. These are parallel scriptures; in both cases the

Hebrew word *ruach* is rendered spirit, and *n'shahmah* is rendered breath, with distinctive meanings: *ruach* does not mean *breath*, neither does *n'shahmah* mean *spirit* in either of these passages; and the word *ruach* here used is the same which is rendered *spirit* where it is said God formed the spirit of man within him; which spirit is also called man, as we shall show before we close.

We will now return to Gen. ii. 7: "And the Lord God *formed* man of the dust of the ground, and *breathed* into his nostrils the breath of life; and man became a living soul." We are told, however, that "*living soul*" is applied to beasts as well as men. We know it is applied to beasts; as *soul* is life, vitality; and life, or vitality, is applicable to every thing that breathes. If the Hebrew word "*nephesh*," which is rendered soul, have (as we are told), forty-four different meanings, and is so rendered, surely that word and its corresponding Greek word must have a different signification when they are used to represent the soul of man which survives the body at death (Matt. x. 28), from that which they have when used to represent the beasts, the living creatures which, by the command of God, came alive from the ground. Hence the term *soul*, when referring to a beast, should be always understood as living creature.

Elder Grant says, "Dr. Kitto, in his Cyclopædia or Biblical Literature, renders Gen. ii. 7, as follows: 'And Jehovah God formed the man (Heb. the Adam) dust from the ground, and blew into his nostrils the breath of life; and man became a living animal.'" Surely such a rendering (*living animal*) is more appropriate to the *beasts*, the living creatures which came *alive* from the ground, than to man who received his soul by the inbreathing of the breath of God. "God breathed into his nostrils the breath of life, and man became a living soul;" which soul, Christ says, survives the body at death. "*God breathed*." This is the only place in the Bible where we read, expressly, of God breathing. It was a momentous occasion—a wondrous performance—

the crowning act in the creation of man—that of forming the spirit within him; giving him his spiritual nature—the most essential part of his being—dignifying the man formed of the dust—elevating him above the beasts—making him but a little lower than the angels—capacitating man to hold communion with his Maker—making him a companion of angels—a companion of God! Thus we see in man's spiritual nature another feature of his being created in the image, after the likeness of God. God is a spirit, immortal and invisible. So man's soul and spirit, constituting the inward man, or the spiritual nature, is invisible, resembling God in this respect also. Again, it is not subject to temporal death: the man dies; the dust returns to the earth as it was, and the spirit returns to God who gave it (Ecl. xii. 7); and the soul survives the body at death. Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul." Here it is very evident that the spirit and soul separates from the body at death, and that this separation is death according to the Bible definition of the death of man—the living, intelligent principle leaving the body—the body without the spirit being dead. As we never read in the Bible of the spirit and soul separating, we believe they remain *united*: the conscious, spiritual nature, which is indicated by the word *soul* or *spirit* used interchangeably, either of which signifies the spiritual nature or inner man, which lives unto God in the invisible world as the identity of the man when the body or outward man has returned "to the earth as it was." Hence, in the spiritual nature of man we see *another* feature of the *image* or *likeness* of God in the *undying* principle, or *immortality*. This he has, not as God has it, underived from all eternity. God only hath immortality in this sense. He only can make beings endowed with immortal, undying principles. Angels are thus created, but they cannot communicate immortality to another. In them it is a derived principle; and so it is in the spiritual nature of man. "God only hath immortality," absolutely as an inherent, underived, self-existent attribute, "dwelling in the light

which no man can approach unto ; whom no man hath seen nor can see." Well might the Psalmist, when inquiring what is man, and in reviewing the wonders of his creation, exclaim : " I am fearfully and wonderfully made ; marvellous are thy works, and that my *soul* knoweth right well." And what, we ask, is the wonder in the creation of man ? We can see comparatively little in the creation of the beasts more wonderful than in the creation of the vegetable kingdom, or all inanimate nature. True, they all exhibit the wisdom and omnipotence of God ; but the sentiment contained in these words, " I am fearfully and wonderfully made," expresses a peculiarity exhibited in the creation of man, which is clearly developed in the combination of his corporeal and spiritual nature ; thereby giving the whole man an attraction heavenward, which is not manifested by the brute creation, but is a principle of man's nature, which was a ruling and predominant one before he by transgression fell ; and which, even in his fallen state, has not been wholly obliterated. This, and this only, can account for the desire and disposition apparent in mankind generally, either in christian or heathen nations, to worship something superior to themselves, although in their fallen condition, they have been led into idolatry and superstition.

We will here refer to a remarkable coincidence in connection with the breathing of God into the nostrils of man, which appears very significant. We read once in the Bible, expressly, of God breathing ; and only once. And we read of Christ breathing once ; and only once. This was after his resurrection. John xx. 21, 22 : " Then said Jesus to them again, peace be unto you ; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost." There is something in these two acts, or expressions of breathing, peculiar to themselves ; each one a reflection of the other. The first is indicative of the spiritual nature of man ; the second, of the influence and effusion of the holy spirit, communing with that spiritual nature. God's spirit

witnessing with our spirit that we are the children of God. "*Our spirit.*" The same spirit which was formed in man at his creation, and which is the inner man, which at the death of the man leaves the body or outward man, and returns "unto God who gave it," when the body or outward man returns "to the earth as it was."

We will here remark that the angels were made by the breath of God, and they also are spirits. Ps. civ. 4: "Who maketh his angels spirits." Ps. xxxiii. 6: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." We are told, however, by some, that this text does not refer to angels, but to the sun, moon, and stars. That is mere assertion: we know *they* are called the host of heaven; yet we will examine a parallel scripture, with others corroborative, to sustain us. Neh. ix. 6: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." These scriptures are parallel, both speaking of the creation of heaven and the "heavenly host," which host worshipped God. Gen. xxxii. 1: "And Jacob went on his way, and the angels of God met him; and when Jacob saw them, he said, this is God's host." Luke ii. 13: "And suddenly there was with the angel a multitude of the heavenly host, praising God." Luke ii. 14: "And it came to pass, as the angels were gone away from them into heaven," &c. These scriptures most conclusively prove that the angels are the host of God, "the host of heaven," "and the host of heaven worshippeth" him; and all the host of heaven were made "by the breath of his mouth." Here we perceive that the heavenly host, and the spiritual nature of man, are all made of the same celestial element, in which we see a resemblance between *angels* and *men*, a close approximation which does not exist between *angels* and *beasts*; but there is a resemblance between *men* and *beasts*, inasmuch as their bodies are made of the

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Chap. v

same terrestrial element ; in consequence of which they are a little lower than the angels, having in their composition a corruptible element, which must go down to the dust of earth. Sown a natural body, it returns "to the earth as it was;" there to remain until its appointed time, when it will be raised by the omnipotent power of God, a spiritual body, in accordance with the undying spiritual nature which went to God; and will come forth as the identity of the man, when God will give to every soul his own body; when those which die in the Lord will be equal to the angels; having left their mortality in the grave, they will die no more.

We will now quote a few scripture proofs, showing that God is the God of the spirits of mankind; and that their spirits are intellectual, conscious entities. Num. xvi. 22: "And they fell on their faces and said, O God, the God of the *spirits* of all *flesh*, shall one man sin, and wilt thou be wroth with the whole congregation?" Num. xxvii. 16: "Let the Lord the God of the *spirits* of all *flesh* set a man over the congregation." Here Moses addresses God as the God of the spirits of mankind. We presume he understood what he was saying, as he was very conversent with God. Some say all flesh means beasts as well as men, which is one of the many quibbles we meet with in connection with this subject. God, in speaking by the prophet Joel, says: "I will pour out my spirit upon all flesh." Did he mean beasts? Peter says that prediction referred to the day of Pentecost. Were there any beasts included in that wonderful scene? Job. xxxii. 6: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Ex. xxxv. 21: "And they came every one whose spirit made him willing; and they brought the Lord's offering." Here we see the intelligence of the spirit in being capable of receiving the inspiration of God, and thereby getting understanding; also the power of volition: he willeth, and the act is performed. 1 Cor. ii. 11: "For what man knoweth the things of a man, save the spirit of man which is in him." Chap. vi. 20: "Therefore glorify God in your body and

(in your spirit, which are God's." Gal. v. 17: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Is. xxvi. 8, 9: "The desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Luke i. 46: "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." We could multiply such texts, but these should suffice; as they most clearly teach that the soul and spirit, united, is the conscious, intelligent, spiritual nature of man, which the apostle calls the inward man; and the body, the organism that was formed of dust, he calls the outward man; which three component or constituent parts constitute the whole man; which is something more than the animal organism, as asserted by Elder Grant. He also asserts that there is nothing called man in the Bible but the organism of dust. Let us examine that point a little, going to the Bible for instruction. John iii. 3, 4: "Jesus said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born." Jesus answered (verse 6, 7): "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, thou must be born again." Thus we perceive the man spoken of as being born again, is spirit,—not flesh,—not the organism that was formed of dust; but the spirit, which was formed in the organism of dust, is the man here spoken of by Jesus,—the spirit man. Paul calls it the "*inward* man," which, he says, delights in the law of God, after he is born again; and so he did in Adam before he by transgression fell. 2 Cor. xii. 2: "I knew a man in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven." Here Paul, in harmony with the teaching of

Jesus, speaks of a man who was not formed of dust; *that* is the *body* which he says is the "outward man;" but this is the "inward man," which is capable of existing in the body or out of the body. 2 Cor. iv. 16: "For which cause we faint not; but though our *outward* man perish, yet the *inward* man is renewed day by day." Eph. iii. 16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the *inner* man." These texts show, conclusively, that there is something called man in the Bible besides the organism that was formed of dust. Again, 1 Peter iii. 4, speaking of the hidden man of the heart, evidently meaning the spiritual nature or the *inward* man. It is the same man—the spirit man—Paul speaks of in 2 Cor. v. 6, 8: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The body here mentioned is evidently the "tabernacle," spoken of in the first verse, which at the death of the man will be dissolved; the dust will return to dust, and the spirit to God, to be present with the Lord. Or as in Phil. i. 23: "To depart and be with Christ; which is far better." "Nevertheless," Paul says, "to abide in the flesh is more needful for you:" obviously implying that to depart and be with Christ, would be going out of the flesh, or "tabernacle." 2 Peter i. 13-15: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. Knowing that shortly I must put off this my tabernacle. . . . Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." What is represented here by the pronoun I and we of Peter and Paul, who are said to put off and leave their "tabernacle," and to be present with the Lord? It is very plain, and clearly to be seen, from the general teaching of the Bible, that it is the spiritual nature, or *inner* man—the spirit—which goes to God, when the body goes to the grave. The death of the man is the dissolution or separation of

the corporeal and spiritual man; the body without the spirit being dead, it goes to putrefaction,—corrupts,—returns to the earth as it was. The soul does not corrupt; but remains intact, as the identity of the man. Jesus taught this very clearly by a metaphor. When telling his disciples that his hour was come in which he was to be glorified, he says (John xii. 24): “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” What was Jesus bringing to view here? Evidently, two things.

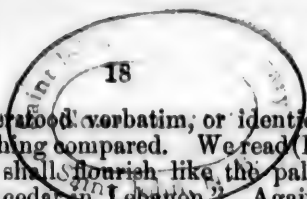
1st. That as the grain by its death would produce a large increase; so he, by his death and resurrection, would raise up a numerous seed to serve him.

2d. Showing the nature of death, and the principle and basis of the resurrection.

Well, how does a corn of wheat die? Answer—The corn of wheat falls into the ground, and the grain decomposes,—the body corrupts and mingles with the earth. But the germ or seed remains intact: it does not corrupt, but remains in full vigor as the identity of the grain until the new grain is formed. St. Paul makes use of the same metaphor to illustrate the principle of the resurrection in 1 Cor. xv. You will perceive that after proving, by the resurrection of Christ, that the dead will rise, he further shows, by the same metaphor, the basis of the resurrection, or upon what principle we are to expect it, by that simile. He says (verse 35–38): “But some man will say, *how* are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not *quickened*, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body.” Here Paul, in harmony with the Saviour’s teaching, says that the grain which springs up and grows, *dies*, and is *quickened*;—the grain, all except the germ or seed, corrupts, decays,—goes back into its native state; but the germ or seed does not: *it* remains in full vigor.

This is the only principle upon which we expect new

grain from that which is sown. If the ^{germ} grain or seed decays, corrupts,—goes back into its native state, there will be no crop,—no resurrection of the grain sown. Upon the same principle we are taught to expect the resurrection of the dead. The soul and spirit is the germ,—the identity of the man after death. The grain could not rise without the germ or seed; but that remaining as its identity, he giveth to every seed its own body. Thus the spirit and soul of man, united, is the germ, which does not corrupt, but remains in conscious being as his identity; and God will give to every soul his own body, Christ and the Apostle were both speaking of the death and the resurrection of man; and the teaching presented in the metaphor, which they both used, is obvious. It could be introduced for no other purpose than to show forth the nature of the death, and the principle of the resurrection of man. It was upon the same principle Christ taught the doctrine of the resurrection to the Sadducees. Luke xx. 37, 38: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all live unto him." Upon the principle in which the grain dies as a grain, it corrupts; yet the germ—the life principle—remaining as its identity, does not corrupt. Thus man dies as a corporeal man, and leaves this visible world; yet the germ—the spirit man—the identity—lives unto God in the invisible world. But we hear some say, "the grain all *lying* in the ground until it *springs* up, teaches that the *whole* man lies in the ground until the resurrection; and exultingly exclaim, your metaphor proves too much." But stop a little, friend; not quite so fast. The teaching of the metaphor was not designed to show the position of the dead. The question asked was, "*How* are the dead raised up?" The answer is given in the metaphor, by showing the life principle remaining after death, as in the grain sown; which is the only principle upon which we are taught to expect a resurrection. The metaphorical language of the Bible



is to be understood *verbatim*, or identical in every respect with the thing compared. We read (Ps. xcii. 12): "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Again (Ps. i. 3): "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season," &c. Does it follow, in order to carry out the figure presented, that the righteous are to remain *stationary*, with their feet stuck down in the mud like the roots of the trees, from which the comparison is drawn? Most assuredly not! The figure is representing the flourishing condition of the righteous;—their fruit-bearing qualities. Thus by the metaphor of the grain, which could not rise or spring up without the germ or life principle remaining, we are taught the nature of the death of man, and the principle of the resurrection. The grain all lies in the ground. And why? Because it all came from the ground; that is its native element. So the body of man came from the ground, and *it* lies in the ground until its appointed time to come forth; but the life principle of man is the soul and spirit, which is the *inner* man, which did not come from the ground, and consequently does not go to the ground, but to God, from whence it came. Hence the *whole* man, at death, goes to his native element,—the outward man to the earth as it was, and the inward man to God in the invisible world; there to remain as the identity of the man, while the body, or outward man, lies silent in the grave. But, as we said at the beginning, the *whole* man is subject to death;—the inward man to spiritual, and the outward man to temporal, death. Death is a dissolution,—a dissolving,—a separating.... Temporal death is the dissolution of the man,—the spirit and soul leaving the body; and the body without the spirit is dead. Spiritual death, also, is a dissolution,—a dissolving,—a separation. God created man in his own image,—“In righteousness and true holiness.” (Eph. iv. 24.) Again (Col. iii. 10): “And have put on the new man, which is renewed in knowledge after the image of him that created him.” Thus we learn that man was created in the moral image of

God: he was in union and communion with God. But when Adam transgressed, he fell from the estate in which he was created. The union existing between him and God was dissolved: he was separated from God. And on the day he ate the forbidden fruit he died spiritually, according to the word of the Lord; which was the death of his moral or spiritual nature,—the inner man. Gen. ii. 16, 17: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Did Adam eat thereof? Gen. iii. 6: "And when the woman saw that the tree was good for food, and was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat." Did Adam *die* on the day he ate thereof? He did not *die* temporally, as all his days in this life were nine hundred and thirty years. But he did *die spiritually*, and became "*dead* in trespasses and sins." Otherwise Satan told the truth when, in disputing *God's* declaration, he said thou shalt not surely die. Thus Adam in his spiritual death became separated from God,—lost his union and communion with him,—became estranged from God, and fled from him. After Adam had, through transgression, become *spiritually dead*, God told him that he should die temporally. Gen. iii. 19: "For dust thou art, and unto dust shalt thou return." Therefore Adam was a sinner, —a fallen being,—spiritually dead, and subject to temporal death. And as he was the progenitor of the human race, we all came into this world in the same fallen condition, with a fallen nature, spiritually dead, and subject to temporal death. Proof—Ps. li. 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. lviii. 3: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." But who are the wicked? Answer—All who are not righteous. Rom. iii. 10: "There is none righteous, no, not one." These texts refer to all

mankind, in their natural state in which they were born. Thus we perceive the Bible teaches that the *whole* man is subject to death;—the *inward* man to *spiritual*, and the *outward* man to *temporal* death. And Christ promised to restore both spiritual life and also the life of the body; which promise was first proclaimed by God himself, as recorded in Gen. iii. 15: "The seed of the woman shall bruise the serpent's head. Bodily life will be restored to *all* mankind. 1 Cor. xv. 22, 23. "For as in Adam *all* die, even so in Christ shall *all* be made alive. But every man in his *own* order." A spiritual life will be given to all that believe,—to all who receive Christ by faith. John i. 12: "But as many as received him, to them gave he power to become sons of God, even to them that believe on his name." John v. 24: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but *is* passed from *death* unto *life*." John v. 1. "Verily, verily, I say unto you, the hour is coming, and *now is*, when the *dead* shall hear the voice of the Son of God; and *they* that hear shall *live*." That Christ here speaking of the *spiritually* dead being made alive, and not bodily life, will appear evident by reading the 28th and 29th verses of John v.: "Marvel not at this, for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." That is—Marvel not that I have told you that they which are spiritually dead, and hear my voice, shall be raised to spiritual life. For the hour is coming when all that are in the *graves* shall hear his voice, and come forth into *bodily* life. Again (Eph. ii. 1): "And ye hath he quickened, who were *dead* in trespasses and sins." This, surely, was not *bodily* death; yet they had been *dead*, and were made *alive* in spirit; and they who are raised to spiritual life are in Christ. 2 Cor. v. 1. "If any man be in Christ he is a new creature." This change is not wrought on the body, or *outward* man.

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The Bible informs us of things visible and invisible, to which mankind are related, and in which we are deeply interested. Col. i. 16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

This world, and all things pertaining thereto, is the visible creation;—the earth and seas are one vast stage on which is performed the drama of life; and mankind are the actors on the stage in full view. But this world is antecedent to another, which is invisible to our corporeal senses; but which is apprehended by faith in the infallible testimony of God. As St. Paul says (2 Cor. iv. 18): "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The life of man is his working

day: he is not destined to remain always here; but, as Job says, "to accomplish as an hireling his day;" or as Christ says, "The night cometh when no man can work;" evidently referring to our day of probation, which also is antecedent to another day, or state in the invisible world, which will never end. And our condition in that state will be, in a great measure, consequent on how we have performed our part here. Mankind are, however, often spoken of in the Bible as actors on this visible stage,—as the visible corporeal man,—without any reference to his spiritual nature in connection with the invisible world; and those texts are presented by some as proof of the unconsciousness of man between his death and resurrection. Let us examine some of those texts, and see if they have any reference to man except as actors here on this visible creation. One strong text is (Ps. cxlvi 4): "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." What was the Psalmist here bringing to view? He was evidently showing the difference between trusting in man and trusting in God. He had been praising God for deliverance wrought by him, as you will perceive in reading the two previous psalms; and he begins this psalm with an exhortation to praise God. Then he says (Ps. cxlvi. 3): "Put not your trust in princes, nor in the son of man, in whom there is no help." Verse 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The psalmist is here showing the folly of trusting in man instead of trusting in God. Even princes were not to be depended on, notwithstanding all their intentions or promises of assistance, their breath was in their nostrils,—held there by the will of God; and when *he* taketh away their breath, they die,—they cannot do the act they promised,—their thoughts of assistance and protection have ceased to be,—have perished,—they have ceased to be actors on this stage, or visible world—they have gone to sheol,—the state of the dead in the invisible world. Then he says (verse 5); "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." It is

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obvious that the psalmist is here referring to the affairs of this world, and of man as an actor here;—the visible, corporeal man;—and when he dies he leaves this world, and all his thoughts and actions in connection therewith, have ceased to be,—have perished. There is nothing in those texts teaching that when man dies, and ceases to be an actor in this visible world, he will, in his spiritual nature, cease to act, think, or speak in the invisible world. Again (Ps. civ. 29): "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." In this psalm, and in the two previous ones, David is extolling the glory and the omnipotence of God in contrast with the whole creation, both animate and inanimate; which is dependent on him. By his will and pleasure they cease to be; and by the same the face of the earth, or this visible creation, is renewed. All this we fully believe; neither does it in the least conflict with our views of the conscious state of the dead. Ps. xlix. 12: "Nevertheless man being in honor abideth not: he is like the beasts that perish." In reading the whole psalm, it will be seen that the Psalmist is referring to man only as in this state, as having no end, aim, or desire, but aggrandizement; but when he dies "his glory" will "not descend after him:" he can carry nothing away; but be in this respect "like the beasts that perish." This is all in perfect harmony with our belief, and does not in any way conflict with our views of the state of the dead. Eccl. iii. 18—20: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go to one place; all are of the dust, and all turn to dust again." Solomon is here speaking of man only as in this estate,—of his condition or position in this life,—as an actor here,—the perceptible man,—the organism of dust. And man in this estate has no preeminence above

the beasts, as all must die, both man and beast. Death is the great leveller: all must bow to his mandate: it is the universal law of nature; and when man dies he ceases to breathe,—the same as the beasts,—and he can carry nothing away; but the man that was formed of dust returns to dust the same as the beast,—to the same place; for all are of dust. But Solomon says (Eccl. iii. 21), the spirit of the beast goes downward to the earth too. That looks reasonable; as that came from the earth. "God said, let the earth bring forth the *living* creatures; and it was so." Yet Solomon also says the spirit of man goeth upward: that also looks reasonable. The spirit of man did not come from the earth. God formed the spirit of man within him by breathing "into his nostrils the breath of life, and man became a living soul." And when man dies every part of him goes to his native element (the dust returns to dust, and the spirit to God). And so does the beast, which all came from the earth, and all returns to the earth again. That is, obviously, the end of the beasts, as they will have no identity after they are turned to dust. The attentive reader will perceive, in reading the book of Ecclesiastes, that through the whole book, with but few exceptions, Solomon is speaking of man only as in this estate, and of things connected with this life. Again (Eccl. ix. 5): "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." We think Solomon is here speaking of man in connection with this estate only. If he refers to anything more, then the sentence ("neither have they any more a reward") would teach that there would be no future reward, and consequently there would be no resurrection, which would be contrary to all Bible teaching. "But the dead know not anything." This text is considered positive proof that the dead are unconscious; but if so, we can also prove the unconsciousness of the living. 1 Sam. xx. 39: "But the lad knew not anything." 2 Sam. xv. 11: "And they went out in their simplicity, and they knew not anything." Here are precisely the same words

used when speaking of living men. Does it mean that they are unconscious? The true sense or meaning of the sentence is understood from the context. So in this sentence. ("The dead know not anything.") The man dies,—the spirit leaves the body,—and the body without the spirit being dead, the man has ceased to exist in this estate, as an actor here in this visible world: he has gone to the invisible world—to sheol—the state of the dead; and the body,—the organism of dust,—lies silent in the grave, and knows not anything. But Solomon says in this connection, the spirit of man goeth upwards; which is in unison with Eccl. xii. 7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." You will observe "the dust" returns to the earth as *it* was,—that it goes back to dust again,—to its original state; but not so with the spirit, which returns "unto God who gave it,"—not as it *was*, but as it *is*; the willing, thinking, reasoning, intelligent, conscious element of man's nature; which, with the soul united, remains in conscious being, as the identity of the man, until the resurrection of the body, when God will give to every soul his own body. Eccl. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." This *life*, as we *have* observed, is our working day,—our day of probation. Then as actors on this stage,—this visible world,—what we have to do, either for time or for eternity, should not be delayed; we should do it with our might, as we know not the length of our day of grace: it may be very short. If we repent, and believe the gospel, we are prepared for heaven; but if we die in our sins we are lost; as at death we leave this visible world, and are transmitted into the invisible world, and go down to *sheol*, the state of the dead; and as there is no repentance there, we will have gone to await our final retribution. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave." The word *grave* here mentioned, we are told, is translated from the Hebrew word *sheol*, which, how-

ever, has a broader and more comprehensive signification than grave ; which is the locality in *sheol* for the body,—the *earth* being its native element,—it is all silence there, as the man that was formed of dust, returns to dust again. We know the nature of that locality, as *it* is obvious to our corporeal senses ; but of the precise locality of the spiritual nature, or *inward* man, we know (comparatively) but little ; that being included with “the things which are not seen,” with which we are connected. What we receive from revelation is in reference to man’s condition, either happy or unhappy, in accordance with his moral state at death.

We will examine one more passage, which is claimed as strong proof of the unconsciousness of the dead. Job. xiv. 7–12. Job is here comparing and contrasting the death of a tree, which has been cut down, with the death of man. “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof *die* in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But *man dieth*, and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep.” We fail to see anything in this chapter teaching that mankind are unconscious at death ; but *rather* the *reverse*. The difference here presented between the death of a *tree* and that of a *man* is, that man at death ceases to be an inhabitant of this present visible world, but has entered the invisible state ; and the perceptible man that was formed of dust, “lieth down and riseth not till the heavens be no more ;”—*that* is his appointed *time* ; he is not destined to still live again an inhabitant of this world. But there *is* hope of the *tree* that is cut down, that *it* will immediately sprout, and that the tender branch thereof will not cease, as *now is its* appointed time ; it is destined *still* to live on this earth, and grow up a tree like

its predecessor, in kind and quality; that being its destiny as long as the earth remaineth. And upon what principle is there hope of a *tree* that is cut down, that it will *sprout* again? Even in the *life* principle remaining when the stock *dies* in the ground, as in the case of the corn of wheat. If the *life* principle in the stock of the tree was destroyed, it would not bud, and no tree would be produced from the stock. Here we see foreshadowed the principle of the resurrection, in the hope of the tree that is cut down; the same as taught by Christ and the Apostle Paul by the metaphor of the corn of wheat; the life principle, or man's spiritual nature,—the inner man,—lives unto God in the invisible state, while the body, or outward man, lies silent in the grave, and has turned to dust. This doctrine is clearly taught in the Bible, and believed by a very large majority of the Christian world. "So man lieth down, and riseth not: till the heavens be no more." It is assumed by some that this means the whole man, or as asserted by Mr. Grant (in his tract, entitled "What is man?"): "The (real) man lieth down and riseth not, till the heavens be no more." But that is not correct; if so, then the Bible would contradict itself, which cannot be. Moses says in Psalm xc. 10, speaking of the brevity of human life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and *we* fly away." Here Moses says that man at death *flies away*. Job says, as above quoted, that man at death "*lieth down* and riseth not till the heavens be no more," &c. Here is a *seeming* contradiction; and it would be really so if, as some assert, "the whole man was made of dust, and the whole man returns to dust again." But when we understand the Bible account of the origin and nature of man as given by Moses and Zechariah under the inspiration of God, that God created man in a threefold capacity, with body, soul, and spirit;—that the body, or outward man, was formed of the "dust of the ground;" and that God "breathed into his nostrils the breath of life; and man became a

living soul ;"—when God formed the spirit of man within him ; then there is no contradiction, but perfect harmony. Man, who is a compound being, is here spoken of abstractly. Job says : " Man lieth down and riseth not," &c., speaking of the corporeal, or outward man, as an actor here,—the organism that was formed of dust. Moses says, " They (our days) are soon cut off, and *we fly away*." We know it is not our body that flies away at death, as that lies down in the grave, where it is all darkness and silence. And the personal pronoun *we* is here used, which cannot mean our breath. Surely our breath is not we ourselves. Moses says, *We fly away* ; evidently speaking of the inward man, or the soul and spirit which was formed in man at his creation (created in the image of God), and which survives the body at death, and ascends to God, either to be admitted into paradise, or consigned down to hell, as the fallen angels were, to await their judgment at the last day. The consciousness of the dead is clearly taught by Jesus in one short sentence, in connection with the raising of Lazarus. John xi. 25 : " Jesus said unto her, I am the resurrection and the life : he that believeth on me, though he were dead, yet shall he live." " He that *believeth* ;"—not he that did believe before he died ; but " he that believeth (now), though he were dead, yet shall he live." You see it is in the present tense. Thus we learn from the Bible that believers who have died in the Lord, still believe in their spiritual nature which lives unto God in the invisible world, rejoicing in the full assurance of triumphant faith in Christ, who is the resurrection and the life, that he will at the appointed time raise their bodies from their long sleep of death ; when they will " be fashioned like unto his glorious body," to die no more, but to live and reign with him forever and ever. How comforting, how heart cheering, how consoling to the christian pilgrim in these days, when the dense fog of materialism is spreading all around, to find interspersed all through the inspired word of God, such clear testimony of the spiritual nature of man, as a conscious entity which survives the body at death ; thus most

clearly demonstrating that death itself cannot separate them from the love of God, or from communion with him which they have through Christ Jesus their Lord.

Elder Grant ridicules the idea of a disembodied spirit. He says in his tract, entitled "Spirit in man," page 28, "When *pneuma* is used to denote a being, it never represents a disembodied one, or something that has been embodied, and is now existing in a conscious state away from its physical organism. We hold that such a belief is unscriptural, unphilosophical, and absurd." Here we see *materialism* depicted in its most *odious* form, extending, by implication, even to the divine being. Because, if God exists without a body, or material organism, there is no absurdity in the belief that he can and does cause beings which he has created, so to exist as well; and we will presently prove such a belief to be scriptural. We read in the Bible that "God is a spirit;" but it is not written there that God *is* a *body*, or that he *has* a *body* or a material organism. Mr. Grant further says,—“He talks at random who speaks of disembodied beings. He might as well speak of riding bodiless horses, or ploughing with immaterial oxen.” His language evidently shows that the man is completely enshrouded with materialism; he can (apparently) conceive of nothing being effected without it, and that spirits are mere myths. He differs, however, from some. Let Isaiah speak on this point (chap. xxxi.) In reproving Israel for their folly in forsaking God, and going down to Egypt for help, he says: “Now the Egyptians are men, and not God; and their horses flesh and not spirit;” obviously implying that *spirit* (*not flesh*) is power; which is most clearly demonstrated by the fact that God, who *is* a *spirit*, created the vast universe of worlds upon worlds, extending through boundless space, and there upholds them in their regular order without materialism. God often uses material agencies to effect his purposes *here*; but not *always*;—evidently to teach us that it is not a necessity with him, but his mere pleasure to do so, as he can accomplish his designs without as well. And further, God can endow the *spirits* which he has created,

with power to perform any act he pleases without materialism. Angels appeared in material form when they were sent to warn Lot to flee from Sodom; and the cities of the plain were destroyed with material fire. But what material force or power came in contact with the walls of Jericho when they fell? We answer—None. Then what was the power? We answer—It was spirit power; either by God himself, or by some of the innumerable retinue of spirits which attend him, awaiting his commands. It ill becomes poor fallen man to cavil with the most sublime truths of God's word, because he meets things therein revealed which he cannot understand, as though he would circumscribe the omniscience of Deity, and vainly and presumptuously attempt to measure the infinite knowledge of God by his own finite comprehension. We would advise such men to prayerfully read the thirty-~~eight~~ chapter of Job, and ponder it well, that they may thereby receive instruction. Solomon says (Eccl. x. 5): "Thou knowest not what is the way of the spirit." And again, when speaking of the death of man in Eccl. iii. 21, he asks the question, "Who knoweth the spirit of man that goeth upward?" That knowledge is beyond the grasp of the finite mind while in this mortal state. We would therefore repeat the question, Who knoweth? And here will we leave it, until we pass away from this terrestrial sphere, into the invisible state; then shall we see as we are seen, and "then shall we know even as also we are known."

As we have shown from the clear testimony of the Scriptures that mankind have spirits, and that these spirits are intelligent, conscious entities—that they are *we*, ourselves, and that at death *we fly away*; we shall, from Bible authority equally plain, proceed to show where we fly, and also that we will be conscious entities there, when our bodies are silent in death. But before we proceed we will here remark that we are frequently told that Luther, the great reformer, believed and taught the unconscious doctrine. We will give a short extract from Luther's Commentary. On page 25 he says, referring to Abel:

"Therefore God is the God of the dead ; that is, even the dead live, and having God caring for and preserving them in another life, far different from the corporeal life in which the saints suffer affliction. The dead Abel lives, and by God himself is canonized in another life, a better canonization than ever they received whom the Pope canonized. His death was indeed horrible, but it was a truly salutary death, since he now lives a better life than before. For in this corporeal life he lived in a sinful state, and was obnoxious to death ; but that life is immortal, and without any sorrows, corporeal or spiritual."

This extract shows Luther's belief of the conscious state of the dead. And we think it must be the belief of all who understand the account given in the Bible of the origin, the nature, and the destiny of man.

We will now examine some scriptures which refer more directly to the *conscious state of the dead*.

Luke ix. 28-31 : " After these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias ; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Now, we presume, all believe that Moses is dead. We read in Joshua i. 1, 2 : " The Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead." Yet we are here informed that Moses was one of the men who were on this occasion talking with Jesus. And we know, on Bible authority, that Moses had not then been raised from the dead ; as Christ had not died, and consequently he had not risen from the dead. For we are told in Col. i. 18, that Christ was " the first born from the dead." And also in 1 Cor. xv. 20 : that He was " the first fruits of them that slept." Then Moses could not have been there in the body, but out of the body ; or as Paul says, " Absent from the body, and present with the Lord." The inward man was there talking with Jesus, while the

outward man was in the dust of the earth,—in the grave. Some say that *this* scene was a supernatural vision, such as Peter saw in Joppa, of the great sheet let down from heaven; and that it was a representation of the *future* kingdom of Christ at the end of the present dispensation, after the resurrection, when *Moses* will be raised from the dead. But we affirm that it had not the least semblance of Peter's vision seen in Joppa, as you will clearly see by reading the 10th chapter of Acts. Peter had fallen into a trance; and in that state he saw the supernatural vision of the sheet let down from heaven, whereas this scene was a natural sight or vision. Jesus had taken his disciples with him up into the mountain, there to pray with them, when they saw this great sight. And Moses and Elias were there, conversing with Jesus about his decease which he should accomplish at Jerusalem. Had this scene been a representation of the kingdom of Christ in the distant future, at the end of the present dispensation, after the resurrection of the dead, they would have been presented as looking away back through the vista of time, to a remote period of the past, and speaking of his crucifixion as having been accomplished some thousands of years previous. This, however, was not the case: they were looking forward to a future prospect, even to his crucifixion, which was yet to be soon accomplished at Jerusalem; and which was the subject on which they were conversing. Therefore, the transfiguration of Christ, and the glorious appearance of Moses and Elias on the mount, could *not* have been a representation of the kingdom of Christ, after the present dispensation, but of the kingdom as it then was, and will be until the end. Moses appearing as the representative of all those which die in the Lord, and Elias representing those who have been or will be translated without seeing death, and Christ appearing as the Saviour of them all.

The next passage we will examine is in Luke xvi. 19-26: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named

Lazarus which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Here again we have brought to view the consciousness of the dead. It is of solemn and fearful import. While Lazarus, one of the poor of the flock of Christ, is happy with Abraham, the father of the faithful, the rich man, who died in his sins, is in torments; and now despairing of any mercy from God, he implores a small favor of a child of God, which is denied him; just as Saul, when forsaken of God, sought relief from Samuel, but in vain.

Some have labored very hard to destroy the force of truth presented here, by misconstruing the instruction of Christ here given, so that it may suit their theory. Let us see how their misconstruction agrees with the teaching of the Bible. They tell us it does not apply to the dead at all, but to the living; even to the Jews and Gentiles. That, whereas the Jews were once the favored people of God, and the Gentiles were considered by them a degraded race, and were by them despised; but when the Jews rejected Christ, and delivered him up to be crucified, that God rejected them, and sent the gospel to the Gentiles; and Lazarus in Abraham's bosom represents the Gentiles as having embraced Christianity,

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Now if it is *true* that Lazarus in Abraham's bosom represents the Gentiles as having received the gospel, and that the rich man in hell represents the Jews after their rejection of Christ, then it is equally *true* that there is *no* salvation for the Jews ; they cannot become Christians if they would, as there is a great gulf fixed between the rich man and Lazarus, so that *they* cannot pass from one to the other ; which, however, is in direct contradiction to the teaching of Christ ; consequently their *misconstruction* does not agree with the Bible ! But when we view the subject, as it is in *truth*, representing the state of the dead between death and the resurrection, it is very plain and in perfect harmony with all Bible teaching on this subject. Abraham addresses him as a man who had *died*. "Son, remember that thou in thy lifetime receivedst thy good things," implying that he was not now in his *lifetime*, but had *died* ; yet he was in conscious being, in soul, but not in body ; which is in perfect harmony with all Bible teaching of the death of man. "The dust" returns to the earth as it was, "and the spirit returns unto God who gave it." (Eccl. xii. 7.) And the soul survives the body at death. "Fear not them which kill the body, but are not able to kill the soul." (Matt. x. 28.) And the soul remains in conscious being. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held ; and they cried with a loud voice, saying," &c. (Rev. vi. 9, 10.)

Here, then, as elsewhere, we are taught that the physical death of the man (proper) is the separation of the corporeal and spirit man. Then the body without the spirit being dead returns to the earth as it was ; when the spirit and soul, united, or the inner man, remains in conscious being as the identity of the man until the resurrection.

Let us take a glance at some of Elder Grant's strictures on this point. "It came to pass that the beggar

died. Did he die? If we take it as a fact, we must take it all literally. Says the wise man, the living know that they must die, but the dead know not anything. Then the beggar knew not anything when dead. The rich man also died and was buried. Buried where? In *hades*. What was his condition? They do not know anything there. And in *hades* he lifted up his eyes, being in torments. Then they buried him alive. He lifted up his eyes. Who? That one that was buried: they buried the rich man, not the rich man's spirit. And he lifted up his eyes, being in torments, in the grave, in *hades*, in the place where there is "no knowledge, nor devise, nor wisdom."

It is evident, from the language here used, that the man is bewildered in the dark maze of materialism, which is the very place in which we might expect to find him, when reviewing his starting point on this question—What is man? Had he gone, as he should have done, to the head of the fountain and drank in the truth as there revealed,—that God, who is a spirit, immortal and invisible, created man in his own image, after his likeness, with a spiritual nature, immortal and invisible, he would not have got into such a quandary, laboring so hard to explain away the teaching of Jesus in this most solemn and instructive lesson, which was intended to assist him out of the dark labyrinth in which he is lost.

To us there is no mystery, no difficulty; it is all clear and plain. "The rich man died "and was buried, and in hell he lifted up his eyes, being in torments." Here, as in many other places, the figure *synecdoche* is used. It is a correct figure of speech, which is in common use, and has been in all ages, in which a part is spoken of as the whole, or the whole as a part. Elder Grant introduces this figure of speech in his tract, entitled "Soul, what is it?" page 8th. He there says it often occurs in the Bible. We thank him for this admission, as he being the acknowledged leader and champion of their cause, those of the same school with himself cannot, reasonably, object to its use here. Jesus here says, "The rich

man also died." Death passing upon the whole man, dissolving him, separating his corporeal and spiritual nature. He then speaks of man abstractly: "And (the corporeal, or outward man) was buried." "And in hell *he* (the spirit, or inward man) lifted up his eyes, being in torments." Here, by this figure of speech, speaking of a part as the whole, the body is called man, and the spirit is called man; or as Paul says, speaking more explicitly, the outward and inward man. The Greek word *hades* is here rendered *hell*, not *grave*, as is its corresponding Hebrew word *sheol*, where it is said to be all silent. Then we perceive the Greek word *Hades* to have different significations, the same as any other Greek word. We are told by materialists that the Hebrew word *sheol*, and its corresponding Greek word *hades*, means the grave, and nothing more. But we are plainly taught, from the whole tenor of the word of God, that they have a more comprehensive signification, signifying the state or condition of the whole man in the invisible world, between his death and resurrection,—an intermediate state of separate existence; and death is the avenue or entrance thereto. Death, as we before observed, passeth upon the whole man, dissolving him, separating his corporeal and spiritual nature, in which abnormal state he remains until the resurrection; and the body—the corruptible element—returns "unto the earth as it was," and the spirit—the incorruptible element—"returns unto God who gave it;" and is then disposed of in accordance with his moral state at death; which is clearly presented in the narrative or parable now under consideration, and fully sustained throughout the Scriptures. The state of the righteous being further manifested by the terms Paradise (Luke xxiii. 43), and Heavenly Jerusalem (Heb. xii. 22-24), where Jesus the mediator is,—they having departed to be with Christ, which is far better than to abide in the flesh (Phil. i. 23), being absent from the body and present with the Lord (2 Cor. v. 8). And the state of the wicked is also further made manifest in 1 Peter iii. 19, by the spirits in prison. Thus this narrative or parable of

the rich man and Lazarus, is a concise yet clear representation of the state of the dead between death and the resurrection. It is an awfully solemn and deeply interesting lesson. May we learn therefrom to bow in humble submission before God, and through divine grace seek a preparation for death, that we may escape the one and be admitted into the full enjoyment of the other.

We are often asked how it is that the souls of the departed are enjoying happiness or enduring suffering before the judgment. There are many equally important questions asked about things not revealed. But in answer to *this* question we would say, it may be, for aught *we* know, upon the same principle upon which the angels that sinned were cast down to hell, and are there reserved in chains of darkness until the judgment. And the happiness of the righteous is consequent on their moral state at death,—the end of their probation. They are happy in the conscious knowledge of their acceptance with God, having, before their departure from this world, received the spirit of adoption—God's spirit witnessing with their spirit that they are the children of God, and having been sealed with the Holy Spirit of promise, which is their passport into paradise. Likewise the suffering of the wicked is in consequence of their condition at death—they being then dead in trespasses and sins, and unreconciled to God, they remain as the fallen angels do, awaiting the judgment; also being conscious of their guilt and condemnation, under the frown of God, represented by fire, as a symbol, denoting their intense suffering.

The next point we will examine is the case of the thief on the cross, as recorded in Luke xxiii. 42, 43: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to day shalt thou be with me in paradise." Here Jesus teaches the same doctrine of the conscious existence of man after death, as both Jesus and the thief died on the selfsame day. There is, however, an objection raised by some against the punctua-

tion in this sentence. We are told that the comma should be placed after the word "to day," thus: I say unto thee to day, shalt thou be with me in paradise; which they say means that Jesus on that day made a promise to the thief, which would be performed on some future day, even when he would have established his kingdom on the new earth after the resurrection; affirming that to be a common mode of speaking in that age. I say "to day," or "this day," this or that shall be done at some future period. And to establish that position they quote from Deuteronomy, in the patriarchal age, which was fourteen hundred years before New Testament times, through which period the mode of speaking may have materially changed; and further, we find no such modes of expression in the New Testament agreeing in point with those passages which they bring from Deuteronomy in the Old. Jesus very frequently uses the phrase, "I say unto thee," or "I say unto you;" but never I say unto thee to day:—that phrase cannot be found in the New Testament. We will note one passage similar to the one now under consideration, having the same meaning. Luke iv. 21: "And he began to say unto them, this day is this scripture fulfilled in your ears." This expression was uttered by Jesus at the commencement of his public ministry, and the other at the close, when hanging in dying agony on the cross. The phraseology in each is the same, and both have the same meaning; and there would be as much propriety in changing the position of the comma in the one as in the other. In the first it would change the declaration of Christ into a question. "He began to say unto them this day, is this scripture fulfilled in your ears." And in the last it would also change the precious promise of Christ into a question, by denuding it of its qualifying word "to day." "Shalt thou be with me in paradise." (We have not used the note of interrogation in these examples, as we wish the words, as they are placed, to give their own sense, as was the case before punctuation was used.) It is extremely painful to see the precious words of the friend of sinners

thus distorted, in order that it may accommodate an unsound theory.

Elder Grant further presents examples of more recent date to support this hypothesis. He introduces Webster and Choate. But these examples are against him. Let these orators speak for themselves. "I speak to day for the preservation of the Union."—Webster. "To day, fellow citizens, we also speak for the Union."—Choate. Here Mr. Webster announced to his audience that he would perform a certain service. What was that service? It was to deliver an oration in favor of the Union. When was it to be performed? "To day;" on the day the announcement was made. "To day I speak for the Union." It was the same with Mr. Choate. Here the attention of the assembly was directed to the time the service would be performed, and not to the time of the announcement of that service. It was precisely so in the case in question. Jesus made an announcement to the dying penitent. What was that announcement? A precious promise. When was it to be performed? "To day;" the day on which the promise was made. "*To day* shalt thou be with me in Paradise."

Mr. Grant adds another example to his list, of *still more* recent date. He says, "When we were at Sandy Hill a few days since, a minister rose and said, 'I expect to night, to get into the kingdom.'" Then he adds, "Put the comma after '*expect*,' and it means he is going to the kingdom before morning." This appears to be an example of their own manufacturing,—a *dernier resort* to establish their claim to remove the comma in the passage under consideration; but the artifice is too transparent to escape attention;—there would be no difficulty in their manufacturing such examples by the score in the present day. Well, we will leave them here for the present, with all the consolation they can derive from thus trifling with the Scripture, and pass on to the next objection; which is, that "Christ could not be in Paradise on that day; as all that constituted Christ died on the cross, and laid unconscious in the grave until the third day." Worse and worse! Not satisfied with

depriving the Jews of salvation by the great gulf fixed ! but they would now sweep away the very foundation of every christian's hope, by virtually denying the divinity of Jesus Christ ! If all that constituted Christ, at death became unconscious, or was deprived of conscious being, he could not have been divine ; but if he was God manifest in the flesh, he was God and man, in mysterious union joined ; and if all that constituted Christ died on the cross, and was laid unconscious in the tomb, then Deity must have died. *Monstrous absurdity !* We are not left, however, to be perplexed with such wild speculations. Let us go to the word of God. Heb. x. 5 : "Wherefore when *he* cometh into the world, *he* saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me." Does not the pronoun *me* signify something constituting Jesus besides the body ? *A body hast thou prepared for me !* John ii. 19-21 : "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. But he spake of the temple of his body." What is here represented by the pronoun *he*, who "spake of the temple of his body ?" Was it not something constituting Jesus more than the body ? And was not the pronoun *I*, who would raise up the body after three days, something beside the body ? Yes, verily ! It was the Deity of Christ,—the divine essence of the Godhead, blended in the human flesh,—the body that was prepared here ; and in like manner are the spiritual and corporeal nature of man united. And was this body—this temple—destroyed ? O yes ! We see the same Jesus extended on the cross between two thieves. And Jesus, who said, when man kills the body he cannot kill the soul, said to the dying, repentant thief, to day shalt *thou* be with *me* in Paradise ! Yet we hear these objectors saying, "They could not go to Paradise on that day, as it did not then exist ; that there was no place for it, as Paradise is to be on the new earth, which cannot be until the heavens and earth have passed away, and the new heaven and the new earth are created." How do they know Paradise did not then exist, or that it does not now exist, and that there is no place for it ?

Does the Bible teach us so? Can they tell us where it is in the Bible?—the chapter and verse—we would like to read it if it is there. We want all the information we can get on this subject, if we can get it from a correct source: we will accept the Bible, which is the best authority. But this is the first place in the Bible where we read anything about Paradise; and Jesus told the dying malefactor that he should be with him there on the day on which he was crucified.

The next place we read of Paradise is in 2 Cor. xii. 3, 4: "I (Paul) knew such a man (whether in the body or out of the body, I cannot tell: God knoweth); how he was caught up into Paradise, and heard unspeakable words, which it was not lawful for a man to utter." Here Paul, in harmony with Jesus, speaks of Paradise existing in his day. These are two witnesses as to its existence. And where does Paul tell us Paradise is? He does not tell us its exact locality; yet he says it was up from the earth,—“caught up into Paradise.” Then it was not in some subterraneous place under ground, as some of the ancients believed. Well, we should expect that under the glory and splendor of the gospel dispensation, the light would be more clear and manifest to them who had embraced the light, than away back in the dark ages, under the types and shadows, which had now disappeared. It is away back there, in the dark ages, under the Patriarchal and Mosaic economy, that the supporters of the unconscious doctrine have gathered their principal arguments to support their theory; yet the scriptures which they have collected from that source, when thoroughly investigated in the light of gospel truth, will not bear the construction which *they* have put upon them, but are in perfect harmony with the consciousness of mankind between death and the resurrection.

The third and last place we read of Paradise is in Rev. ii. 7: "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." These three passages are the only places where paradise is mentioned in the Bible; and it is here called

the paradise of God ; and Paul says it is up from the earth ; and he speaks of it and the third heaven in connection with the same circumstance, as if they were connected, or were in the same locality. We read in three different places in the Revelation of Saint John, that the Holy City,—the New Jerusalem,—is in heaven. John the Divine saw it there, and tells us its size,—“twelve thousand furlongs,”—which is fifteen hundred miles square. And when he in vision saw the new heaven and the new earth, he saw the Holy City descending out of heaven from God. Then it must have been there, or it could not descend from there. As to how long it had been there we are not informed : it may have been there ages of ages before this world was created ; and we presume that city is the paradise of God ; as, the tree of life is said to stand on either side of the street of it, and the tree of life is in the midst of the paradise of God. Therefore, Jesus having said to the dying thief on the day of their crucifixion, “To day shalt thou be with me in paradise,” which, with Paul’s testimony, teaches plainly that paradise did then exist ; and having no revelation to the contrary, we believe it still exists, and is the abode of the saints who have departed this life,—departed to be with Christ, which is far better than to abide in the flesh.

The next passage we will notice is in Rev. vi. 9, 10 : “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.” Here again we are taught that the soul is in conscious being after the body is dead, which is in harmony with all the teaching we have yet examined ; and this is a counterpart of the teaching of Christ in Matt. x. 28, and in perfect

unison therewith. He then told his disciples that they would be hated of all men for his sake, and some of them would be put to death. Then he says, "Fear not them which kill the body, but are not able to kill the soul." This scripture teaches very clearly that when a man is put to death, it is the body only that is killed, and not the soul; which is most fully proved by the passage now under consideration, in which we have presented to our view the souls of them that were thus slain for his sake; and they are in conscious being, and are heard inquiring of God when he would avenge their blood on them that dwell on the earth; which language most certainly implies that they (the souls) were not then on the earth. The harmony of these scriptures with all that we have examined, must, we think, be apparent to every well informed, sincere inquirer after truth; yet there are many futile objections presented in connection with this subject, which are calculated to perplex and mislead the unwary. We are asked if these souls had blood? We answer yes. When they were living on the earth, body and spirit and soul united, each belonging to the other as the whole man, they were put to death; and their bodies being killed in accordance with the teaching of Jesus, the blood shed from *their* bodies was *their* blood. Again we are told these souls appear to be in a very suffering condition,—crying under the altar. We, however, can see nothing in their cry indicating suffering,—inquiring of God when he would avenge their blood. Do these objectors think that every thing in heaven is stationary, and that the inhabitants thereof are always in the same attitude, and occupied in the same employment, without any variation? These objections, with many others of their kind, with which we are met in this connection, we consider puerile in the extreme. Some say the scene here presented was on the earth; that it was the scene of the execution of the saints when they were slaughtered, and that it was their blood crying from the ground, like that of Abel. But the Bible tells us it is in heaven. Then let us adhere to the Bible, and go to it for proof. Rev. iv. 1, 2: "After

this I looked, and, behold, a door was opened in heaven ; and the first voice which I heard was as it were a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit ; and, behold, a throne was set in heaven, and one sat on the throne." Here we have a continuous description, in several chapters, of the heavenly world, with its arrangements ; and in the 8th chapter, 3d verse, we read, " And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne." Thus we see that the Bible account is, that the scene here described by John was in heaven and the altar under which he saw the souls, was the golden altar of incense which was before the throne, which, we think, does not indicate a suffering condition, but rather a magnificent state of glory, although John seeing them under the altar may be indicative of the nature of the tribulation and suffering through which they passed into that state of bliss ; and they were told to rest yet " a little season," until their brethren were " killed as they were." And how were they killed ? We answer—In their bodies, the man or the woman was killed on the earth ; and so will their brethren here mentioned be killed in like manner in their bodies ; and many have been thus killed as they were since this word was written, and are there now with them that then were killed, awaiting the redemption of their bodies from the grave. And as these souls could not be killed, they are spoken to as the identity or representatives of the bodies whose souls they were, which had been killed. The same as Abraham addressing the rich man as a man who had died. " Son, remember that thou in thy lifetime receivedst thy good things," implying that he was not now in his lifetime, although in conscious being in soul, but not in body,—the death of the man being a dissolution—the separation of the body and soul—the outward and the inward man. So the souls of Christians, as the identity and

representative of their bodies that have turned to dust, are, in figurative language, spoken of as asleep in Jesus. Sleep is represented in the Bible as emblematical of death. It is an apt emblem well chosen, as it most clearly exemplifies the death state of man. When a man is asleep he knows nothing of what is transpiring around him; his body is inactive, but the spirit is *alive active*. His thoughts are constantly roaming; often he can remember these exercises in the shape of dreams, frequently quite accurately, sometimes less distinctly, and at other times not at all; yet we say the man is asleep, meaning the whole man. So when the term sleep is applied as a figure to the death state of man, it means the same thing. The body is motionless, inactive, dead; and he, like the man asleep, knows not anything, yet the spirit is active and conscious; but the man being dead, the spirit has moved to another sphere,—the dust returns to the earth as it was, and the spirit returns unto God who gave it. Therefore as the man who is asleep is insensible, and knows nothing of what is passing around him, while his spirit is active, whose thoughts cannot be confined by the dormant power of sleep, but roams at large in its own domain, so when man dies he knows nothing of all sublunary things, but lies silent and inactive in death; and the corporeal man, the organism that was formed of dust, returns to the earth as it was. But as in the case of the man asleep, the spirit or inward man, although subject to the power of death in the dissolution of the man, yet cannot be held in his dark domain,—it cannot be brought within the precincts of the grave (as that is not its native element), and there lie dormant like the body; but as the spirit in the man asleep, it remains conscious and active, and soars away to its native element, and remains in accordance with his state at death as the identity and representative of the man at the resurrection.

Let us read a little of what the Bible says about them which die in the Lord and sleep in Jesus. 1 Thess. iv, 14-16: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God

bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." Here the apostle, in speaking of the Lord coming down from heaven to raise the dead, says he is bringing with him them which sleep in Jesus. It cannot be the bodies of them which sleep in Jesus, for they have returned to dust. And the Lord is said to be now descending, &c., and the dead in Christ shall rise first,—not have risen,—but shall rise; yet he is bringing with him them which sleep in Jesus. Then these which God brings with him when he comes to raise the dead which are in the Lord, are the souls, the conscious, spiritual natures, which have been living unto God in the invisible world as the representatives of the bodies now to be raised from the dead. How beautifully and clearly this Scripture coincides with the illustration given of the resurrection, by the apostle in the metaphor of the grain, in the life principle remaining as the identity, which God brings with him when he comes to raise their bodies from their long sleep of death, when he giveth to every soul his own body.

Again, Paul, still speaking of the sleeping saints, says, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ: who died for us, that whether we wake or sleep, we should live together with him." 1 Thess. v. 9, 10. Thus showing that those which die in the Lord, and sleep in Jesus, still live together with him in the invisible world. Again, Eph. iii. 14, 15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named." Who is this family in heaven and on earth? It is evidently the redeemed family—the purchase of the Saviour's blood—who are God's adopted children, "heirs of God, and joint heirs with Christ." And that part of the family on earth are those who are walking by faith, pressing forward to the

prize; and the part which is in heaven, are those which have departed this life, in which are included the spirits of the just made perfect, spoken of by Paul, in Heb. 12th chapter; in which he gives another description of the heavenly state as it then was, and will be until the end of time; ver. 22-24, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

This is not a representation of the heavenly state as it will be after the end of the present dispensation, as Jesus will then cease to act in the mediatorial office; there will be no need of a mediator then, when the day of probation has ended, and he will have delivered "up the kingdom to God, even the Father." But Jesus is in the heavenly Jerusalem *now* as *mediator*; for he ever liveth to make intercession for us; and the spirits of the just, who have departed this life, are there, as Paul says, absent from the body and present with the Lord—departed to be with Christ, which is far better than to abide in the flesh.

"But ye are come to mount Sion," &c. Paul's language here is expressive of the past, the present, and the future, though spoken in the present tense. He was speaking of the old and new covenants. In speaking of the old covenant, he speaks to them retrospectively. "For ye are *not* come unto the mount that might be touched," &c., referring to the time of the giving of the law from mount Sinai, some fifteen hundred years previous. He was *not* reminding them that they were not now come to that place, viewing the terrific scene witnessed by their forefathers; but he *was* reminding them that they had left the old covenant, which was there and then established, and had embraced the new covenant which had *now* been "established upon better promises,"

referring them to the scene of the new, as being established in heaven, whither Jesus the forerunner hath for them entered : and as *they* had embraced the new covenant, through which they were seeking that better country, which is an heavenly one, Paul speaks to them *prospectively*, as if already there—*virtually there*. And here we have a representation of the heavenly world as it then was, now is, and will be until the end of the present dispensation ; at which period the drama of life on this terrestrial ball will close—the day of probation will end. Jesus then will leave the mediatorial throne, and in majesty appear as the Judge of quick and dead.

And when he comes to raise the dead, he will bring with him the spirits of the just, as the identity and representatives of them who sleep in Jesus, to claim their bodies raised in glorious form ; made like Christ's most glorious body ; raised a spiritual body to die no more—this mortal having put on immortality, and death, the last enemy, being destroyed. Then may the whole man united shout aloud the joyful exclamation, "O death, where is thy sting ? O grave, where is thy victory ?"

But the wicked also are to be raised from the dead. Acts xxiv. 15 : "For there shall be a resurrection of the dead, both of the just and of the unjust." John v. 28, 29 : "For the hour is coming in which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Matt. xxv. 46 : "And these shall go away into everlasting punishment, but the righteous into life eternal."

Having now considered to some extent the subject contained in the question, What is man ? by examining the Bible account of the origin, the nature, and the destiny of man, as contained in the scriptures which we have found relative to the subject, we think we have been fully sustained in our position. That man having been created in the image, after the likeness of God, in a threefold respect, with body, and soul, and spirit ; that he is a dual entity, having a plurality in his being ; a

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corporeal and spiritual nature, blended in one man; and that these two natures separate at death, when the dust returns to the earth as it was, and the spirit returns unto God who gave it—which, with the soul, surviving the body at death, remains united—the inner man, or the conscious identity of the man until the resurrection. Yet we are told that this belief is unscriptural, unphilosophical, and absurd.

As to its being unscriptural, we believe that to be an assertion without any foundation in truth. As to its being unphilosophical—to this we plead ignorance, not being a philosopher, and there being different kinds of philosophy. Paul cautioned the Church at Colosse against being spoiled through philosophy; and we are told in Acts xvii. 13, that he himself was encountered at Athens by certain philosophers of the Epicureans and of the Stoicks, who denied the resurrection which Paul preached; as their philosophy led them to disbelieve in the existence of spirits, which is the only principle upon which the resurrection was taught. And we are encountered in the present day by a sect who, though they profess to believe in the resurrection, yet they deny the very principle upon which it is based. And as to its being absurd—it may appear so to those who think they have, by their philosophy, found out that God is a material God, and that he created out of the dust a material man, in his own material image. Then as the material man is corruptible, they thereby, as Paul says (Rom. i. 22), "Professing themselves to be wise, became fools, and changed the glory of the uncorruptible God into an image made to corruptible man."

But the Bible says, "*God is a spirit.*" And we see no intimation there of his materiality. We are nevertheless told by some that God is represented as having face, eyes, ears, mouth, hands, arms, and feet, &c., which express his materiality. We affirm that these are *figurative expressions*, through which are conveyed to us the *ways* of God, in figures familiar to our corporeal senses. If these expressions manifest his materiality, he is also represented as having *feathers* and *wings*. Ps. xci. 4:

"He shall cover thee with his feathers, and under his wings shalt thou trust." Then if *man* was made in the *material* image of a *material* God, why is he minus these appendages? We are told in Heb. i. 3, that the *Son* of God was the *express* image of the *Father*. Then if *he* appeared in this world in *material* form, as the *express* image of the *material* God, where were his *wings* and *feathers*? Thus, by understanding these expressions to represent a materiality in God, they would be driven to monstrous conclusions.

We think it very evident that it is by false philosophy and a misconception of the oracles of truth, and by misconstruing its sacred teaching, that such conclusions are arrived at, as the materiality of God, and the materiality of the whole man; that the whole man was made of dust, and that at death the whole man lies unconscious in the grave.

Let us look at a point or two of Mr. Grant's examination of this question. In his tract, entitled "What is man?" page 10, he says, "Let us look at a few records of death as given in the Bible. 'For David, after he had served his own generation by the will of God, fell on sleep, was laid unto his fathers, and saw corruption.'" (Acts xiii. 36.) Then he says, "From this scripture we learn that whatsoever constituted David, 'fell on sleep.'" Again he says, "Some tell us David is in heaven. Let Peter testify. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried.... For David is not ascended into the heavens.'" (Acts ii. 29-34) Then he asks, "Can any thing be plainer?" We answer—We think that nothing can be plainer than that these scriptures which he has quoted, are irrelevant to the subject under consideration: they are not at all applicable. Peter was not attempting to teach what man is; whether he is a mere animal, or whether he had a spiritual nature. But he was proving to the Jews, from their scriptures which they professed to believe, that Jesus, whom they had crucified, was the promised Messiah; and David, being a prophet, spake not of himself, but of Christ, as in Acts ii. 35: "Thou shalt

not suffer thine holy one to see corruption;" which prediction was verified by the fact that the same Jesus which they crucified, rose from the dead on the third day, and did not see corruption; of which fact he and the other apostles, and many others, were witnesses. Then he (Peter) says, verse 36, "David fell on sleep, and saw corruption." Verse 37, "But he whom God raised up saw no corruption." It is very clearly seen, by reading the two chapters throughout, from which these quotations are taken, that Peter was preaching the resurrection of Christ, and not the nature of man; and the quotations here used are inadmissible, as in the subject before us they prove nothing.

Again he says on page 11: "As we have looked at the simplicity and plainness of the Bible on this point, we have often wondered why all do not see it; for there is no truth in the Scriptures plainer to our mind, than that the whole man dies, and remains dead until the resurrection 'at the last day.' Hence it follows, as Paul says, if there is no resurrection of the dead, they also which are fallen asleep in Christ are perished." Then he asks, "Does perished mean gone to glory?" We answer no! but if, instead of taking a part of the 13th verse of the 15th chapter of Corinthians, and connecting it with the 18th verse, he had read the whole connection, we would see that the reason the apostle assigned for their perishing was, that their faith was vain, and they had died in their sins. If this is his method,—that of taking detached portions of Scripture and connecting them together, and turning portions intended to teach a certain doctrine, from their legitimate course, and straining them to prove a doctrine with which they have no connection, as in the case of David referred to,—he can make the Bible teach anything.

We all believe that David died, and the perceptible David that was formed of dust, was buried and saw corruption, and has not yet ascended into the heavens; yet when David died the spirit went to God; and as he died in the Lord, the spirit which is the inner man, went to paradise; and the body, the perceptible Jesus, rose

from the dead on the third day, and saw no corruption. And when, in his resurrection state, with spirit and body united, he appeared unto Mary, he said unto her, "Touch me not; for (as Peter said of David) I have not ascended to my Father," speaking of the tangible body, or the whole man united, using the same figure of speech as in the case of the rich man and Lazarus. (Touch me not.) Mary could not touch the invisible internal man who went to paradise on the day he was crucified; then it is obvious that he spake of the tangible body, or outward man, which was raised from the dead, and had not yet ascended.

We will quote one more text. It is not found in the tract referred to, although it is one applying directly to the subject. It is a voice from heaven: we will surely all believe that voice. Rev. xiv. 13: "I heard a voice from heaven saying unto me: Write, blessed are the dead which die in the Lord from henceforth." From when? From *henceforth*—from the time of their death. And what is it to be blessed? It is to be happy, enjoying felicity. The American Bible Union have rendered the passage thus: "Happy are the dead which die in the Lord henceforth." Then the dead which have died in the Lord are happy, enjoying felicity. Surely that cannot be unconsciousness! Elder Grant says the death-punishment of the wicked is unconsciousness; he says the wicked do not receive their punishment until they are dead, and that then they are unconscious, and eternal unconsciousness is eternal punishment! In all candor we would ask: Are happiness and punishment synonymous? The voice from heaven did not say, "Write, the dead who die in the Lord will be happy after the resurrection," but happy henceforth. The voice from heaven did not say, "Write, the dead who die in the Lord shall be punished henceforth until the resurrection, and then be happy," but happy are the dead who die in the Lord henceforth?

This text alone is a very clear confutation of the doctrine of the unconsciousness of the *whole* man, from the time of his death until the resurrection of his body from

the grave ; and it is in perfect harmony with all the scripture we have found relating to the *origin, nature, and destiny* of man ; in which the doctrine of the consciousness of the dead is most clearly taught, and firmly established, without the shadow of a doubt.

Brethren and sisters, beloved in the Lord, we *firmly* believe, and *believing* we rejoice, that the Bible teaches that *death* itself cannot separate us from the love of God, nor from the enjoyment of His love, which is in Christ Jesus our Lord.

CORNELIUS CONNOLLY.

PSALM CXLVI.

I'll praise my Maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

Watts.

ERRATA.

On page 11, 11th line from bottom, for "Chist," read *Christ*.

On page 17, top or first line, for "grain or seed," read *germ or seed*.

Twenty-fourth page, 2d and 3d line from top, for "It is the universal law of nature," read *It is the universal law of nature, consequent on the fall of man*.